/20 cont./ As in all mountain societies, one again finds even in the toponymy the distinction between the adret /flank of a valley oriented toward the south/ and the ubac /flank of a valley oriented toward the north/, annammer and amalu. Another influence of the relief: from a botanical viewpoint, it is not unimportant that despite the Saharan sultriness of these peaks, the Haut-Atlas /High Atlas/ is "a Mediterranean peninsula in a country of steppes and deserts" (2).

2. R. Maire, op. cit., p. 10.

Is this character of the flora found to the same degree in the techniques and other social forms? Let us be satisfied for the moment and, without prejudging anything, note a characteristic which is rendered visually and suggests certain kinds of life. Now here, in many respects, the Mediterranean reminder is archaism. In the civilization of the steppes, imposed by the climate on the surrounding low plains, and amidst the generalization of the unstable forms of life throughout the Maghreb since the lower Middle Ages, the Atlas has set up a conservative bastion. It has repressed modes that we would call European. These qualificatives, vague and literary when it is a matter of societies, draw from the language of the botanist a completely /21/ different preciseness. Moreover, the oceanic exposure of these last high mountains of the Atlas toward the W. brings, as L. Emberger observes, a relative mildness, which sets them off from the contiguous sectors to the E., from the Gedmiwa, for example, and brings them closer, with regard to the flora, to the high calcareous summits of the eastern Haut-Atlas /High Atlas/ and even of the Moyen-Atlas /Middle Atlas/. Great factor of originality for the Seksawa domain in relation to its immediate neighbors.

Below, the characteristic cultivated tree is the olive tree, which with its plaques alternatively dark or ashen, depending upon the veering of the wind, covers the bottom of the valleys as far as Z'init' and Meghdir (1,100 meters). The almond tree, whose soft green populations contrast with the olive, in like

241 /123 cont./

171 Semitic baetulus is glimpsed. It can be contrasted with the Latin God-Term.

241 The lower valley, at Bul^{c}wân and Tuz'z'umt, where intercalary crops are spread quite widely on two levels very well marked, almonds above, olives below, possesses several enclosures. The wall of dry stone, ad'erras, occurs frequently in the country, for all sorts of uses.

[383]

[92] The most interesting names for the "enclosure" are agellay and urti, this latter word having multiple acceptations. But the form becomes rare as one penetrates into the middle valley. It is hardly in accord with cantonal egalitarianism. It implies larger facies than are offered upstream, and also a kind of life that is no longer that of the rich man of the mountain. It cannot be counted here as a type. Even in the lower sector, moreover, it squares with completely different conceptions: one will see it apropos the ground of Bul^{c}wân itself, which, however, constitutes the extreme concession of the Seksawa system to the matters of the Dir. There, as at Tuz'z'umt, one can move about for a long time under the almond or olive trees without seeing any discoverable limits in the topography, really marked out materially.

Second type: the crops of the thalweg sprouting up in the masses of small stones and claiming a precarious existence in the autumn floods. Very often, parallel bands are marked by ranks of blocks. Clearing away stones contributes to the establishment of boundaries and embankments. Sometimes with great difficulty. The least freshet puts everything in question again. Remarkable examples may be observed facing Bul^{c}wân itself. They bear an Arabic name, lulja: bottom crops, risky crops incessantly lost, and begging for nourishing moisture from the inundation that ravages them. In the higher valley, in a. Lh'sen for example, the system becomes more original. One finds, on one hand, the island of fortified blocks, reinforced by trees, and, on the other hand, the crop of long submersion. That is a matter of a form a bit special: agriculture of chance and exception, that of these akrium, where human effort indefatigably recommences its humble edifice before the menace, but also the benefit, of the

[192]

[192]

[312]

/124 cont./

241 And that with a juridical clearness capable of still imposing a
423 distribution among ikhs-s when the acuity of the competition or the exiguity of the land no longer permits the former system to function to the general satisfaction. In a. Lh'sen the word ighimer, plur. ighwamer, is used to designate something like the zone of legitimacy of a family or of a piece of ground (1):

• [192]

1. Elsewhere in Seksawa, and also in Demsira, etc., the Chleuh /Shluh/ word az'lag, plur. iz'lagen, is used. Transposed to the echelon of the collectivity, this idea of competency or clearances is not far from that of muchu^{c}. Let us also add, as proceeding from the same "prelaw" basis, that of ad'erg, "route of passage for the animals," Arabic medwez.

in general a geometric projection of the latter on the neutral space that borders it, fallow land or forest scrub. And it will not be our least surprise to bring the word, thus interpreted, into harmony with this ghâmir that the land documents of the /125/ Moroccan North oppose to the ^{c}âmir, as the agriculture in force is opposed to the agriculture of document, or the eminent vocation of a piece of ground in individualized possession.

241 This field of the albur is much larger than that of the valley lands. About ten times larger, on the average, if one believes the evaluations of it made at the time of the successoral divisions. It is, on the other hand, completely penetrated by savage nature. Delivered up in turn to fallowing and to cultivation, to fallow land, to pasture land, to adventitious plants, it is not clearly separated from the space that surrounds it. Finally its juridical vocation, its form, the techniques that it calls for vary
133 in terms of the altitude. These classifications by height are a
241 speciality of this mountain society. The tectonics and erosion have brought about there, perhaps even more than elsewhere in this part of the Atlas, a relief by successive levels. The ground floor of the plain of the Dir, the sometimes spacious trough of

/148 cont./

823 Same imperfection in the procedures of catchment. The
[192] vocabulary, so rich in the matter of plants, reflects this mediocrity. Most often the soil, akal, is designated only by the color. Barely a few denominations such as itqqi, "clay," rrmel, "sand," afur or afza, "limestone." What is more grave in practice is that the idea of the permeability or impermeability /149/ of the rocks is neither conceived of nor put to use. Hardly ever is it noted that a certain soil, called aqeryan, used as revetment of a basin, no longer "drinks" the water after a day or two. On the contrary, the reddish soil, called amachcho (1),

1. Such would thus be the origin of the appellation Tizi Umachcho, related to the characteristic hue of the Permo-Trias.

823 "cat soil," is always very thirsty. Therefore, not only does one
312 not build with concrete, unless it is a matter of integral construction of stone and limestone, but the digging of wells and the search for deep water follow only irrational routines and, what is worse, from an empiricism itself unskilled. Each well-sinker has his procedures in order to detect if he has reached "the head of the water": succession from powdery gravel to sand, appearance of "roots" of water on the walls if one continues to dig, increasing heat, extinction of a match flame with intense production of
[825] smoke, etc. The belief is that the water is held back by a slab, under which is found the habitat of snakes, themselves responsible for the heat.

312 At the bottom of the hazardous well, on the flank of the privileged rock, the streamlet of water wells up where and as it wishes. No notion of levels that the profile of the ditch must obey. The staking is done by gropings, with verification by the spontaneous progress of the water -- whence the strict caprice of
312 the first line. Finally one has recourse to the outsider. The
648 consciousness of this mediocrity is such that, for any delicate work, one appeals, at great expense, to the artisans of Marrakech, whose corporate body is recruited from the other side of the Atlas,

241 /161/ The limit of these two types, or rather their fringe of
407 interference, can be clearly figured by a line that would follow
472 from E. to W. the small plain of Tabratjut, downstream from
184 Z'init', and the valley of the asif n-a. Lh'sen. This symmetry is all the more remarkable because it does not correspond either to a difference of agricultural richness or to a change in the availability of surface. For example, it is certain that the affluence of soil is indeed greater in a. Mh'nd than in Iguntar: but the latter has zzuja-s. It is thus a matter of something other than the simple play of physical conditions.

241 This impression is confirmed by the fact that this threshold of
192 tools is duplicated by a technical and lexicographical threshold.
184 In the mountains, the word tirit or tisirit designates the planche of irrigation, edged with borders, smoothed, prepared for the water. In a. Abdella, the same word designates the initial "marquage" /marking/ of the fallow land (1)

1. Summary bibliography of this obscure notion in J. Berque, "Un glossaire notarial arabo-chleuh du Deren (XVIII^{e} siècle)," R. afr., 1950, p. 372, n. 11.

241 before sowing. The common practice is in fact that of immediate sowing before plowing. From that one understands the sense of this checkerwork, or rather of this carving in parallel lines, the whole of which affects the form of a grill and which one sees dividing the work fields in autumn. A demarcation for the casting of seeds, a discrimination perhaps between zones where the density of the grain will be more or less forced -- and one knows that in Moroccan agriculture these variations can go from the simple to the double, depending on qualifications of the soil most often obscure to our agronomy -- all of that is understood: it is as well a technique that is conscious and defined completely by the fellah. But, in the Gharb, where the gflb, "first plowing," most often precedes the sowing, and where the direct cast, ^{c}ala ujeh, is practiced only on the sole of sorghum, bernicha, the preliminary technique of the marking also exists. In this way small squares or

/283 cont./

776 778 Be that as it may about the name, the site is broken up as follows. 1) In the upstream direction, a small edifice dedicated to a sidi bu Lqnadel (1):

[192]

1. "With the candle ends." Ibn Toumert is also surnamed açafu, which is the chl. /Shluh/ doublet of the ar. /Arabic/ qandil. Ibn Khaldûn, Histoire des Berbères, tr., t. II, 1927, p. 163.

[764] open chamber, and tomb without a superstructure. It is dominated by a cemetery, not far from the az'allo, "place of collective prayer in /284/ open air." 2) A little higher, descending into the river, a rocky ravine, called Imi n-Zennû (old Berbère /Berber/ name, to be put in connection with the Jannûn, Azzûn, etc.). 3) On the arête that rises on the side of the Mzawt, two [823] raised stones punish the sinner, whom they seize if he dares pass between them (1).

1. Old folkloric theme of "planctes" /plangent/ stones.

776 778 346 764 This is the ifri n-tsqqi. 4) "The house" of Lalla Aziza. It contains, in the vestibule, the sepulcher of a mule, and storerooms where the provisions for feast days are amassed. Four large pots, luted above a summary oven, wait in another room. It is there that the pieces of the victim will be cooked. A covered passage leads to the "door of the plain" of the zaouia. 5) The zaouia in fact presents a bab lud'a, "door of the plain," and a bab udrar, "door of the mountain." It is certainly the antithesis between upstream and downstream that dominates all of this life. Further, this configuration reflects a ritual classification employed on the day of the Mîlâd. To the left, a room where a tomb is seen: that of sidi Yah'ya u Lqaid, given as the exterminator of the a. Gasa. In the cupola, the tomb of the saint, with three others, which would be those of her father, her mother, a slave.

695 /327 cont./
The expression s-tarad'i (1),

• [192]

1. Maghrebi ethnology will have made real progress when it is able to follow, over the whole gamut of North African societies, the progress of such-and-such a notion, reduced to its precise meaning, in the most varied linguistic dress; and corollarially to study the semantic variations of such an institutional term. I am thinking, for example, of the word chert' or chchard', or of the word ta^{c}amamt, well known in the Kabyle matrimonial law, and which I find again in the Beni Iznasen (Renisio, p. 144), indeed even in an old text from the Sous ...

"by mutual agreement," certainly concerns the designation of the judge rather than the character of the verdict. It is true that even a judgment properly speaking, that of the present tribunals, for example, must little or much, in order to be executory, rally the yielding party. Ur rd'igh, "I do not agree": such an utterance occasionally indicates the nonrallying and hence also that the malcontent will appeal to other paths of recourse: obstruction, dilatory maneuvers, indeed violent resistance. Is it necessary to conclude that an arbitral aspect, profoundly ancient and authentic, has survived even in the modern organization of jurisdictions and that a fortiori the ancient s-tarad'i decision was merely arbitration pure and simple?... All that one can conjecture is that the development of the Chleuh /Shluh/ proceedings still implies today, and, with stronger reason, formerly implied, old mores rendering obligatory, under penalty of nullity or of loss, a "commitment" by both parties. This commitment has significantly taken a contractual form. In return, the distance at which the jemâa takes care to remain with respect to the settlement of the case screens the latter from the opinion of the group. And the reaction of the city procedures has cloaked the person of the magistrate and his

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691 This new element will have made the analysis progress. It results from written testimony, and by no means from hypotheses more or less subject to caution. It reveals, in the comings and goings of the man, due to the difficulties of the times, a constancy that attaches it to a ground, and is not without aspects of a magico-religious order. This bond can survive the most violent vicissitudes. On the condition, undoubtedly, that the name survives. [103] The primacy and the extreme conservation /356/ of toponyms in this part of the Atlas are perhaps the reason that this persistent legitimacy can be observed here to a degree unequaled, it seems, in the rest of North Africa.

The last of these acts also supplies an important element. It is seen here that the equilibrium between the group and the ground may undergo modifications because of the intervention of the group. [613] Consequently who knows if the patrimonial representation of the ikhs-s in the quarters does not reflect deliberate initiatives and, in short, measures of application of the first law?

425 However that may be, permanence and agitations of the landed life are fashioned according to figures that it will not be from an overly systematic logic to call tied between them. Now [436] the instrument of the exchanges here is money: that which is amassed on the spot and that which is fetched from the outside. This is the double aspect of a monetarism that forms the unity among the so-called contradictory, and at the very least contrasting, aspects of the milieu. How these different economic or moral factors are ordered is what we are now going to try to elucidate.

Patrimonial Legitimacy Versus Possession

428 And first of all the notion of patrimony exists in this society. The law, like the mores, expressly refers to it. This is the [192] ddment (1).

1. From the Arabic ad-dimna, plur. diman, "place smoked by the proximity of the

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/356 cont./

/footnote 1 continued/ habitations." This semantic derivation was perhaps inspired by the analogy of Berb. tamazirt, "cropland," a general term in a whole portion of this linguistic domain, along with amazir, "manure." Hanoteau and Letourneux seem to make a rapprochement between these two terms, La Kabylie et les coutumes kabyles /Kabylia and Kabyle customs/, 1873, t. I, p. 414.

corresponding to a notarial word, ad-dimna, semantically strange. In the settlements of acquests, a praecipuum of a half is always subtracted as representing the portion of what we would call the "family property," if this latter term did not much more precisely express the Seksawa habous. A fatwa /futwa/ of 1220 Heg.: 1805 (Tamt'ddit) illustrates the antiquity of the practice. "The ᶜorf," it states, "sets aside half the goods for the dimna, by analogy with the commandite where a part of the initial capital is reserved. The remainder is acquests and accrues to its sharers." This conservatism nevertheless lets fuse here and there forces of evasion, wishes for rupture. Such more or less aberrant circumstances have sometimes permitted personalities, either introduced or local, to seek to break this sort of immanence of the ikhs-s in their soil.

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/357/ /The following two paragraphs are in small type in the original source./ Thus in 1147 Heg.: 1733 a "caid" from the piedmont, Lah'sen Twagga, implanting himself in the lower valley, affirmed: "All this land has never had a master — to one's knowledge — either in our time or under paganism or under Islam. It has not been reputed associated with anyone until the present Caid, the first, vivified it. And he vivified it in full by his means and those of his men. He put it in a state of "repletion" (ᶜimâra, in contrast to "desertic emptiness" or to "vacancy," khuluw). He remained there. He made a frequented bourg out of it. He dug a ditch there, not without setting apart a portion

/425 cont./
616 is transposed to a wholly moral plane, the "law" is observed in
121 most of the societies (2).

2. Cl. Lévi-Strauss, "La politique étrangère d'une société primitive /The foreign policy of a primitive society/," Politique étrangère, 1949, p. 151; "Histoire et ethnologie," Revue de métaphysique et de morale, 1949, pp. 373 sq.

It assuredly accounts for multiple Maghrebi facts, but, let us keep in mind, less in their specificity than in that they obey an almost universal dialectic. Now, what will interest us here is in what and how these formations are Maghrebi.

616 One could argue that the Arabic word leff belongs to the local
[192] vocabulary (3),

3. Les Textes arabes du Sous, by Destaing, mention the word in the index, but it does not figure in any text. Cf., however, Sources in., Port., first series, t. III, p. 199 (apropos a confederation of tribes).

if it were not found again in an incontestable document, a letter from the amghar Umulid, in the sense of "party," of "coalition," this itself from the Chleuh /Shluh/ word amqqun, from the root
[571] qq.n, "to bind." But amqqun is understood here as the military
[701] alliance, either a lasting coalition or an episodic combination in view of an expedition. The more general group-to-group relations are rendered rather by the qualification of aitma, "brothers."
571 These are "fraternities," creating or verifying an imprecise, but
616 bilateral obligation. Their force, diminishing in proportion as its
[695] field of application is extended, is locally connected with that of collective solidarities that are exercised on the occasion of plural oaths. The latter, it is true, involve in the first place the agnates.

/52 cont./

197 [554] [212] easily and yet, for expressing themselves, are incapable of using the Arab ways of speaking employed in all the rest of the Empire by the true subjects of the Sultan.

Moreover, the struggle goes on without truce between the two languages, Arabic and Berbère /Berber/. In that duel the former presents the advantage of being the vehicle of a universal civilization and of lending itself to the expression of religious or political thought. The latter holds so closely to the popular spirit and by such strong ties that long centuries have not yet been able to succeed in destroying it.

It is necessary to ask the study of this Berbère /Berber/ language, still so alive in the Sous, to make us acquainted with the essential aspects of the humble primitive civilization of the tribes. Thus the archaism of the grammatical forms suggests to linguists valuable comparisons with the state of the Indo-European languages in the most remote times that we can reach and bears witness to the obstinate spirit of conservatism and tradition that the study of the rites and beliefs also makes so evident. The [192] incapacity for abstraction is shown by the use of a concrete vocabulary even in expressing feelings. Thus courage is expressed by "tasa" (the liver), warlike ambition by "ifadden" (the knees) (1).

1. The knees are used by the horseman to keep himself in the saddle; the leader is compared to the horseman, the subject tribe to the horse.

192 At the same time, the aptitude, so characteristic of Berbérie /Barbary/, for borrowing from foreign civilizations is manifest in the introduction of the newest words: mandate, bank, automobile have already taken their places in the vocabulary of the Chleuhs /Shluh/.

538 Finally, nothing gives the measure of the virtues and faults of the race better than the art of the poets and storytellers. Incapable of singing epics, whose composition would go beyond their

/88 cont./

*175 Marrakech, the Heskoura and the Tadla, rather than on the Masmouda of the Haut-Atlas /High Atlas/ (1).

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1. Marmol, Afrique /Africa/, Perrot d'Ablancourt trans., Paris, 1667, Vol. II, pp. 41-63.

The upper valley of the Dra was divided between two lords of the family of the "Mezwar" (2),

[192] [622]

2. The term "mezwar" designates, in the towns of Morocco, the representative of the shorfa /shurfa/ settled in the city. This Berbère /Berber/ word derived from the root zwr, to precede (Destaing, Vocab. Français-Berbère, p. 229), also has the sense of president of an assemblage of notables, of "moqaddem"; at the time of the Almohades, a "mezwar" was at the head of each of the fractions of the confederation of the Gedmiwa (cf. above, p. 80).

ruling the districts of "Tenveves" and "Tensita" and separated from each other by a deep enmity. In the fury of their struggles, the Mezwar went so far as to call on the Christians settled at Santa Cruz (Agadir), and the whole Sous valley, already traversed by the Arabs, was agitated by their quarrel. Moreover, their power and liberality were famous, and Léon l'Africain /Leo Africanus/ received a most generous welcome in their dwellings. One of them, who had thought he would do well to present magnificent gifts to the king of Fez, had them carried by an ambassador whose pronunciation and style, doubtless not very classic because of /89/ Berbère /Berber/ influences, were, in the opinion of the

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/footnote 1 continued/ not entrusted, as it would be natural to think, to the notables of the tribe. An appeal is also made to men belonging to powerful families, supported by a soff strong enough to make their decisions respected in the souqs /sooks/. As in the Rif, they are called the "amghars" of the souq. [Hanoteau and Letourneux, Kabylie /Kabylia/, Vol. II, pp. 81-82.] The tradition of these markets placed under the supervision of a chief is very ancient; this was done in Roman North Africa. Rich owners even used to found a market, often to their profit. Boissier, Afrique romaine /Roman Africa/, p. 149.

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V. The collective storehouses of the Sous. -- It is above all in the construction and use of collective storehouses that the tribes of the western Atlas and the Anti-Atlas give the measure of their aptitudes for the organization of life in common. Although the inquiries made up to this time are not sufficient to permit studying this economic institution completely in all the development that it seems to have had in North Africa, we can at least show the importance that it has assumed in the Sous.

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Among most of the independent "taqbilt" of the Haut-Atlas /High Atlas/ or in the high valleys subject to the Makhzen /makhzan/ for less than a generation, there exist collective storehouses that take the name of agadir (2).

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2. The word "agadir," plur. "igoudar," "igidar," has the meaning of fortress or collective storehouse in the mountains of the Anti-Atlas, the western Haut-Atlas /High Atlas/ between the trail of the Bibaoun and that of Telwet; of village placed in a spot easy to defend among the Haha and the Ida

/253 cont./

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/footnote 2 continued/ Ou Tanan; of casbah of the Makhzen /makhzan/ or of the kaid in the plain of the Sous and on the Dir of the Atlas. On the Saharan versant of the Anti-Atlas, it designates a small chamber for provisions placed in a corner tower of the house (Amanouz tribe). It is also used generally throughout the Sous with the meaning of solidly constructed wall.

The same word reappears as toponym in the western Rif in the form "Ajdir," near Alhucémas and in the north of the Gzennaya; one also finds Agadir, quarter of the town of Ouezzan, Agadir, quarter of Tlemcen (Marçais, Les Monuments de Tlemcen /The Monuments of Tlemcen/, p. 132); in Kabylie /Kabylia/ it signifies rock, sheer wall, inaccessible spot (Huyghe, Dict. Kabyle-fr. /Kabyle-French Dictionary/, 2nd ed., p. 17). The word appears to be of Punic origin (Gsell, Histoire ancienne de l'Afrique du Nord /Ancient History of North Africa/, I, 319).

Among the Aït Waouzgit, the Souktana of the Sous, the Glawa, the collective storehouse takes the name of igherm (pl. igherman); "tighremt" (pl. tighermatin) is a fortified house. "Igherm" designates in the western Atlas (Aghbar) a cultivated terrace supported by a dry-stone wall, and among the Haha a low dry-stone wall to protect the riflemen in combat. /The following paragraph is on the next page in the original source./

Finally, among most of the transhumant Berbère /Berber/ populations of central Morocco, the name of Ighrem is given to the permanent habitation, to the house serving as storehouse for provisions and as enclosure for the large livestock.

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

A. BASIC TRADITIONAL UNITS OF ORGANIZATION

The fundamental units of rural social organization are based, first of all, upon blood relationship in the male line and descent from a common ancestor, and, second, upon geographical proximity. Seven distinct types of units commonly occur, and some groups have as many as nine (see Tables II, III, and IV). 611 602

1. *Berbers*

a. *Nuclear Family*

The simplest social unit of Berber society is the nuclear family, established by a monogamous union, and consisting of a husband and wife, and their unmarried children. This unit is known as a *taka*, *takat*, or *kanoun* (Arabic) (all forms meaning "hearth") among the Shluh (Berque, 1955, pp. 37-38; Doutte, 1905); as a *kanoun* among the Beraber, and probably also among the Zenata (Querleux, 1915, p. 21; the native terms here have not been found); and as a *nubth* (pl., *nubath*) or "turn" among the Riffians (Johns Hopkins University, 1956, p. 143). This unit is of only minor importance, its main function as a unit resting only in the annual payment of the *tertib* (tax), this being usually collected from each *hauma* or "barrio" of the village on the basis of payments by each biological family (Deverdun, 1942, p. 303; Johns Hopkins University, 1956, p. 143). 594 [192] [651]

b. *Patrilineal Extended Family*

The importance of the nuclear family is overshaded by that of the second social unit in Berber society – the patrilineal extended family. This unit is made up of a number of nuclear families whose heads are united by descent from a common ancestor no more than three or four generations removed, whose name it carries. If this common ancestor is still living he heads the extended family and represents it on social and public occasions; if not his place is taken by his eldest brother. If this brother dies the extended family splits up into units under each of the other brothers. Thus, the extended family usually consists of a man and his wife, their married sons 596

[TEXT CONTINUED ON PAGE 47]

TABLE II

Basic Units of Social Traditional Organization Among the Berber-speakers of Morocco

Social Units	Berber Ethnic Groups			
	Shluh	Beraber	Riffian	Zenata
Nuclear Family	*Taka, takat, kanoun* ("hearth")	*kanoun* ("hearth")	*nubth* ("turn")	
Patrilineal Extended Family	*tigemmi, adouar*	*adham* ("bone"), *rif* ("edge")	*azwar* ("vein" or "penis"), *safghu, fil*	*tighssat*
Minor Lineage (constituting either a village or a village segment)	*ikhs* ("bone"), *afus* ("hand")	*asoun, tigemmi* or *adouar, tighst*	*ikhs* ("bone"), *tarfiqth*	*ikhs* ("bone")
Major Lineage or Commune (usually constituted of both related and unrelated lineages)	*mouda* ("village, place")	*ikhs* ("bone"), *fakhda*	*arrba* ("fourth"), *fariqath*	*lferqa*
District	*taqbilt* ("district") *khums* ("fifth")	*khums* ("fifth")	*rebaa* ("fourth"), *khums thakhammasth* } ("fifth")	*rebaa* ("fourth")
Tribe	*taqbilt*	*taqbilt, qabila*	*zakoir, thakabitch, qabila*	*taqbilt*
Confederation	(no name)	(no name)	(no name)	*idrasen*

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)
594 596 613 621 631 192 171

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900).

and their wives and children, and unmarried sons and daughters. 596
Under the rule of patrilocal residence, married daughters go to live 596
with their husband's families, and though they may visit their 591
parents whenever they wish they are counted with the husband's family in questions of loyalty (Berque, 1955, pp. 34-38; Beneitez-Cantero, 1952, p. 195; Celerier, 1948, p. 103; Coon, 1931, p. 90; Deverdun, 1942, p. 303; Johns Hopkins University, 1956, pp. 143-144; Murdock, 1955, p. 140).

The extended family usually resides in a single dwelling, this dwelling being expanded from time to time to accomodate newly married couples. Among the Shluh of the southern Atlas this family [192] is designated after the nature of its dwelling; thus, families living in stone houses are designated by the term *tigemmi*, and those living in mud houses by the term *adouar* (Berque, 1955, p. 36; Doutte, 1905). Among the Beraber the extended family is usually known as an *adham* ("bone") or as a *rif* ("edge") (Abes, 1917, p. 184; Querleux, 1915, p. 21). The Riffians refer to it variously as an *azwar* (pl. *azuran*) ("vein" or "penis"), *sajghu* (pl. *isujgha*), or *jij* (pl. *ijajjen*) (Coon, 1931, p. 90; Hart, 1954, p. 59; Johns Hopkins University, 1956, p. 143; Paniagua y Santos, 1948, p. 13). The Zenata designate it by the term *tighssat* (pl. *tighssatin*) (Marcy, 1929, pp. 138-139).

This patrilineal, patrilocal, patriarchal, and agnatic extended 596
family constitutes a fundamental unit of Berber life; it is the basic domestic, economic, and legal entity. These functions are carried [562]
out despite the fact that the extended family is sharply divided into the sex-groups, with men and women practically constituting two distinct "societies" – each with its own traditions, beliefs, practices, and even language. Men and women usually remain separate even [361]
in work parties and in the seasonal migrations. The extended family is a very strong social unit among all the Berber tribes, particularly so in the Beraber country, where this fact is illustrated by the members forming a single tent group ("tent circle") during the seasonal migrations (Abes, 1917, pp. 184, 187; Berque, 1955, pp. 34-38, 337-339; Deverdun, 1942, p. 303; Querleux, 1915, pp. 12, 21; Spillman, 1936, pp. 44-45).

The functioning of the extended family has been well described...

[TEXT CONTINUED ON PAGE 49]

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11
(ca. 1900)

some other part of the country. If he stops among the Riffians or Shluh he may hire himself out to a landowner in a village; among the Beraber he may put himself under the protection of an influential member by sacrificing a sheep in front of his protector's house or tent as a shame compulsion. In either case he resides with the extended family and contributes his labor; he does not become a member with inheritance rights, however, unless he marries into the extended family with the authorization of the council of elders. This custom of enlarging the household through "adoption" was particularly important in the periods of vendatta warfare, allowing a family to replenish its possibly decimated ranks (Coon, 1931, pp. 90-91; Montagne, 1930, pp. 43-44; Spillman, 1936, p. 44; Westermarck, 1926, Vol. 1, pp. 520-528, 535-536).

c. *Minor Lineages*

Those extended families which can trace their descent through the male line form a common ancestor six or eight generations removed form a minor lineage (minor in the sense that larger lineages may occur). In most Berber tribes this is the largest unit to be based on blood alone. The minor lineage is known among the Shluh as an *ikhs* (pl. *ikhsan*; "bone") or *afus* (pl. *ifassen*; "hand") (Adam, 1951, pp. 39, 69; Berque, 1955, pp. 30-40; Doutté, 1905, p. 8; Montagne, 1930, pp. 43-44, 151; Querleux, 1915, p. 21); as an *asoun* (pl. *issoun*), *tigemmi* (pl. *tigumma*, "house"), or *adouar* (pl. *idouaren*; from Arabic *douar*, "camp circle") among the Beraber (Abes, 1917, pp. 187-188; Deverdun, 1952, p. 312; Querleux, 1915, p. 22); as an *ikhs* or *tarfiqth* (pl. *tarfiqin*) among the Riffians (Coon, 1931, p. 90; Hart, 1954, pp. 60-63); and as an *ikhs* among the Zenata (Marcy, 1929, p. 138). It has been variously designated in the literature as a "family" (Doutte, 1905; Montagne, 1930; Querleux, 1915), a "village-segment" or *hauma* (Coon, 1931, Montagne, 1930), a "village" (Coon, 1931), or a "clan" (Abes, 1917; Hart, 1954; Querleux, 1915). The minor lineage may, under certain conditions, constitute a village-segment, and under other conditions, a village – the correspondence of such a kinship group with such a population focus being a matter of great variability and confusion. It is not, however, a clan, for it is endogamous under most circumstances,

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

lineage here does often seem to be based primarily upon descent and may be considered a major lineage. Furthermore, lineage structures intermediate between the minor and major lineages are indicated for the Beni Mtir (231-232) (the *tighst*, pl. *tighsatin*) and for the Ait Ouallal tribe (475) of the Ait Atta (see Table III; and Abes, 1917, p. 189; Evans-Pritchard, 1940, pp. 192-205; Spillman, 1936, p. 47).

d. *Commune or Major Lineage*

The minor lineages of the Berbers, as has been indicated above, come together to form a larger group which may be designated as a "commune". Among the Shluh this unit is commonly termed a *mouda* ("locality"), or sometimes a *jema'a* (Doutté, 1905; Montagne, 1930, p. 151); the Beraber designate it as a *fakhda* ("division") or as an *ikhs* (pl., *ikhsan* or *ikhusas*) (Abes, 1917, p. 188; Quelreux, 1915, p. 22; Spillman, 1936, p. 44); the Riffians as *fariqath* or as *arrba* (pl., *roboa'*, from the Arabic *rebaa*, "fourth") (Coon, 1931, p. 91; Hart, 1954, p. 66); and the Zenata as *lferqa* (from *el-ferqa*, "eighth") (Marcy, 1929, pp. 138-139). In the anthropological literature this unit has been designated as a "canton" (Coon, 1931; Hart, 1954), "sous-fraction" (Deverdun, 1942; Montagne, 1930; Querleux, 1915), "sous-groupes", or "grands *ikhs*" (Berque, 1955).

In most cases the commune is not simply a lineage, for, although most of its component lineages may feel themselves to be related, others are not. Among the Riffians, for example,

> ... the *canton* [i.e., commune] is a group of *bones* [minor lineages] which may or may not be related in blood; it occupies a single geographical unit-area, such as a valley with its contiguous mountains up to their crests. Relationship between the *bones* composing a *canton* depends on whether or not the *bone* of oldest standing has split to form other groups, and whether or not immigrant *bones* have entered or been formed by the enlargement of *veins* [extended families] descended from strangers. In most *cantons* one finds both related and unrelated *bones*. Loyalty within the *canton* is seldom very strong, and in many if not most instances wars have been fought within *cantons*... (Coon, 1931, pp. 91-92).

This is essentially the same definition of a commune as given by Montagne (see p. 53, above) for the Shluh.

4; Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

essentielle d'être en quelque sorte les champions permanents. Ce sont eux qui marchent au combat en tête de tous les autres et s'efforcent d'y entraîner leurs frères par l'exemple de leur propre intrépidité. Une observation curieuse permet au reste de mettre en lumière le rôle si particulier qui leur est dévolu: toutes les luttes privées qui se sont déroulées chez les Ait Jellidasen depuis une soixantaine d'années – elles sont au nombre d'une douzaine environ –, n'ont opposé successivement les uns aux autres que les "ighousâs" d'"Ait A'ouwâm", portant chacun la bannière de sa fraction respective... (Marcy, 1929, pp. 138-139).

Similar communal paragons are known from the Haha of the western High Atlas, and may be more widespread than reported (Doutté, 1905).

e. *District*

Beyond the commune one finds a still larger division, the district, customarily termed a "fourth" or a "fifth" in the Berber languages because, in theory at least, four or five of these units consitute a larger unit, usually the tribe. Thus we have the term *khums* ("fifth") used among the Shluh and Beraber (Doutté, 1905; Montagne, 1930, pp. 152-155); *rebaa* ("fourth"), *khums* and *thakhammasth* ("fifth") among the Riffians (Coon, 1931, p. 92; Hart, 1954, p. 67; Paniagua y Santos, 1948, p. 15); and *rebaa* among the Zenata (Marcy, 1929, p. 139). One exception to this, however, is the word *taqbilt* (pl. *tiqilin*), used by the Shluh to refer to both a district and a tribe (Adam, 1941, p. 76; Montagne, 1930, p. 152). In the French and Spanish literature this division is customarily designated as a "fraction" or "canton", and must not be confused with Coon's and Hart's "canton", which is the major lineage or commune (Berque, 1955; Coon, 1931; Deverdun, 1942; Hart, 1954; Marcy, 1929; Montagne, 1930; Paniagua y Santos, 1948; Querleux, 1915; Spillman, 1936).

The district is defined more by geographical proximity than by blood, although there may be many lineages in the same district, even in different communes, which are related by blood and marriage. In some special cases, the district as a whole may claim descent from some common ancestor. The Berber district is in essence a political federation of "villages" or hamlets. Usually it has boundaries no more than 9 or 10 miles across, and is inhabited by a few

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

or of the Oued Noun, are scattered pell-mell throughout the territory. In almost all cases this population turnover is accomplished on an individual basis, individuals or families simply attaching themselves to a community in new territory. In the midst of all this constant renewal of individual elements of the society, the Berber district remains unchanged in outward form or internal structure (Montagne, 1930, pp. 153-154).

f. *Tribe*

Districts are customarily grouped to form a tribe, known as a *taqbilt* or *qabila* among the Shluh, Beraber, and Zenata (Abes, 1917, p. 189; Adam, 1951, p. 76; Doutté, 1905; Marcy, 1929, p. 139), and as a *qabila, zakoir*, or *thakabitch* among the Riffians (Coon, 1931, p. 92; Paniagua y Santos, 1948, p. 16).

In contrast to the commune and district, the tribe is a creature of sentiment and attitude, lacking any concrete character or any overt political institutions. It is a territorial unit, the criteria of affiliation being residence within a definite area (though in some cases the boundaries of this area may not be strictly defined). It has a name implying group descent from a common legendary ancestor – an implication usually denied by the tribespeople themselves. Its members recognize a tribal patron saint, common traditions, and sometimes a tribal flag. However, its members do not customarily function as a unit except under circumstances of common danger.

g. *Confederation*

A number of neighboring tribes may feel an affinity through reasons of common interest, history, or residence, and may constitute a vague unit known as a sub-confederation, confederation, or super-confederation, depending upon the exact shade of relationship (see Table III, for examples of structuring). Such confederation units are of little political significance except in case of attack by an outside group. They are largely lacking among the tribes of the Jebala, northeastern Morocco, the central High Atlas, and the Anti-Atlas, but are well developed among the coastal tribes near Rabat (Deverdun, 1942, p. 306; Montagne, 1930, pp. 164-169).

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4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

C. FORMAL LOCAL INSTITUTIONS FOR SOCIAL ACTION AND CONTROL

1. *Berber Representative Councils*

Formal traditional tribal controls among the Berbers – Shluh, Beraber, Riffian, and Zenata alike – are based upon a system of superimposed representative councils. Most commonly these are designated by the term *jemaa*, a slight Berberization from the Arabic *ejjemaa*. Other terms, however, are also in use: such are *ait arbain* ("sons of the forty") – employed throughout the High Atlas, Middle Atlas, and the Rif, usually with reference to the council of a tribe or independent district; *diwan* – used by some of the Shluh to refer to the council of the district; *inflas* (pl. of *anflous*, "notable") – used by the Shluh of the Sous region and the Anti-Atlas; and *ayarau* (pl. *iyarawen*) – used in the Rif to refer to the tribal council (Coon, 1931, p. 96; Loubignac, 1942, p. 280; Montagne, 1930, pp. 220-222).

623 634 635 [171] [192]

a. *Structure*

In theory, the *jemaa* of the minor lineage or village (the smallest groups to have councils) among most Berber groups (the *ksour* inhabitants excepted) are composed of the heads of each family or tent within the minor lineage or village, each of these family heads having a voice in the deliberations. In practice only the most "notable" of these (usually one per extended family) actually participate in council activities – the status of "notable" (*ikhatar*, pl. *ikhataren* in *Tamazight*) being achieved entirely on the basis of personal character, age, courage in combat, religious piety, acquired authority, or wealth. The *jemaa* therefore traditionally has the character of a gerontocracy; in this they are supported by the general attitude that the elders are the *ait l'ak'oul*, that is, the people of experience and judgment, and they should guide and command the young. Young married men, heads of families, may attend the council, but must remain content to listen to and approve the words of their elders (Doutté, 1905; Loubignac, 1942, p. 280; Montagne, 1930, pp. 220-224).

621 623 [554] [561]

Some exceptions exist to this general rule. Thus Coon (1930, pp. 96-98) found that among some of the Riffians the village council (or

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

626 754 171 the latter does not grant the request some misfortune will befall him on account of the conditional curse contained in the *'ar*. The *'ahd* or covenant differs from the *'ar* in being established by bilateral action – the two parties, by solemn oath, agreeing to carry out some action or to suffer unforeseen retribution (Coon, 1931, pp. 163-164; Westermarck, 1926, Vol. 1, pp. 479, 518-519, 564-569).

Although considered unlawful by Islamic orthodoxy, the *'ar* is nevertheless very widely employed and generally respected in Morocco – although individuals existed even in the traditional society who took no notice of *'ar* cast upon them. The *'ar* and the *'ahd* together constituted an extremely important mechanism not only for inhibiting or forcing individual action in cases of social disturbance, but also for establishing alliances and relationships which circumvented blood and territorial affiliations. These effects were accomplished through "alliances".

b. *Alliances*

609 754 574 171 Five general types of alliances existed, and still exist, in Morocco, serving various purposes and acting on different levels (see Table V). The simplest is that established unilaterally by some traveller for the purpose of securing passage and protection in a foreign territory; it may or may not involve the casting of *'ar*. A traveller, entering the territory of a foreign tribe may either request protection and safe conduct from a native through an appeal to the tribal honor, or he may cast *'ar* upon the native for this purpose by either giving a sacrifice or, more commonly, paying money. The native may or may not grant the first request, but the second allows him no choice. He is duty-bound to see the traveller conducted through the country, either by escorting him personally or by sending a son or friend; [192] furthermore, he is bound to avenge any injury to the traveller. Such protection is termed *mezrag* (literally "spear") by the Arabic-speakers of the plains, and *tazettat* by the Shluh and Zenata; the Beraber refer to it as *amur* if it involves a mere request, and as *tazettat* if *'ar* is cast. Thus, a traveller coming to a village in which he has no friends or acquaintances places himself in the *'ar* of the villagers by the phrase, "I am the guest of God", or by, "We are the guests of God and your guests." He is then given board and

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

lodging either at the village mosque or at private homes. Generally speaking, every guest in Morocco is considered to be in the *'ar* of his host (Berque, 1955, p. 460; Bruno and Bousquet, 1946, pp. 357-362; Marcy, 1929, pp. 140-141; Westermarck, 1926, Vol. I, pp. 535-539).

TABLE V

Alliance Systems or Relationships Established by Shame Compulsion or Covenant (See Text for Sources)

Relationship	Group				
	Arabic-Speakers	Shluh	Beraber	Jebala-Riffian	Zenata
Alliance for Safe Passage	*mezrag*	*tazettat*	*amur* *tazettat*	[1]	*tazettat*
Alliance for Securing a Patron for Aid and Protection	*zettata*	(*tigarsi-?*)	*tazettat*	(*leff-?*)	*amur*
Brotherhood Between Persons and Families		*ameqqon*	*tagmat*		*taimat*
Brotherhood Between Extended Groups		*ameqqon* (*tada*)	*tada*		*tada*
Brotherhood Between Politically Autonomous Groups for Purposes of Defense	*leff*	*ameqqon*	*tafergant*	*leff*	*leff*

[1] Relationship structure present but name not given.

Shame compulsion may also be employed by an individual, or a group of individuals, to gain refuge and protection, aid, mediation, or pardon through the help of a patron or mediator, as well as to prevent blood-feud or force the acceptance of blood-money. These diverse applications all fall within the scope of that alliance system known by the Arabic-speakers as *zettata*, by the Beraber as *tazettat*, and by the Beni Ouarain (241-267) of the Zenata as *amur* (see Table V). Through it, an individual fleeing from enemies or from

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

help asked for is refused. An individual may also take an unmarried daughter into another man's house and invoke his assistance, saying that this is *'ar* upon him. The girl is then left there until the owner of the house and his friends have satisfied the request (Bruno and Bousquet, 1942, pp. 361-362; Westermarck, 1926, Vol. 1, pp. 520-530, 560-561).

The use of *'ar*, however, is not restricted to persons engaged in civil or criminal cases, but may also be employed by public bodies, or their representatives against such individuals. This is illustrated by usage among the Ait Youssi (234-236), Westermarck reporting that in the event that a murderer and his male relatives in the patrilineal line have fled, unrelated elders in the village attempt to postpone the blood-feud by casting *'ar* upon the victim's family – either by sacrificing a sheep at the grave, or descending into the open grave itself while scribes give recitations on the behalf of the still unburied deceased. Through this, and the intervention of still other people, the relatives of the deceased eventually agree upon a period of truce; before the expiration of this truce the homicide or his relatives have a *sherif* or other influential men again cast *'ar* upon the family until such a time as they are willing to accept blood-money. *'Ar* may also be cast by the inhabitants of a defeated village upon the members of the victorious group for the purpose of ending the conflict – individuals of a third village or holy men acting as the mediators (Coon, 1931, pp. 105, 162-163; Westermarck, 1926, Vol. 1, pp. 530-532).

An outstanding example of the use of shame compulsion to secure protection is provided by the *ksour* inhabitants of the south, these placing themselves under the protection of a neighboring nomadic tribe by the ceremony known in Arabic as *debiha* and in Tashilhait as *tigarsi*. Another example would be the practice on the part of Jews in Berber areas of using *'ar* to secure a Moslem protector or patron (La Chapelle, 1929, p. 37).

The third type of alliance – known among the Shluh by the term *ameqqon* ("relationship, alliance"), among the Beraber as *tagmat* ("brotherhood"), and among the Zenata as *taimat* ("brotherhood") is concluded between single individuals or families who desire to establish a mutually profitable relationship legally equivalent to that